

BOSTON RECORD

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS. . . No. 22, CONGRESS-STREET, BOSTON, MASS. . . W. A. PARKER, Printer.

NO. 13...VOL. XIV.

THURSDAY, MARCH 26, 1829.

TERMS.

For a single copy, \$3 a year—or \$2.50 in advance. To Agents or Companies, 6 copies for \$12.50 in advance.

RELIGIOUS MISCELLANY.

THE JEWS.

It will be perceived by the Editor of the Register, that in my observations, no allowances are made on account of Unitarians having a diversity of sentiment upon the doctrines which have been compared to Judaism; or which are subject of remark in what follows. Not only the writer, but all with whom he is conversant, perceive these doctrines on the face of Unitarianism. The world has at least common sense, and the power of knowing what are the sentiments of any sect, when set forth by a succession of public documents, and preached in sermons. So that no man, who can read the manifest opinions of Unitarians, need do any remarks make any allowance for those few Unitarians who hold the belief of an atoning Saviour who is not divine. In such a Saviour for reasons already adduced a Jew cannot trust.

It is said, that there is no authorized organ of the sentiments of Unitarians. Would it not be proper, before they send missionaries to teach others, that some of the Literati, of whom that party boasts of having the greatest share, should compose a complete system of Unitarian belief? Surely they must have something coherent to teach: since endeavoring to convert the Jews to a system of Non-believing truths seems useless, inasmuch as we have already a multitude of Nothingarians.

To proceed. Would the conversion of the Jews to Unitarianism produce in them any moral or other improvement? 1st. Would it restore the spiritualism inculcated in the Old Testament, which the Jews have forgotten in following the traditions of the Rabbinical Fathers? Unitarians do not believe in a change of heart, but say that it means a change of religion, or that it applies only to very wicked persons. But Moses addressing the generation that entered Palestine says to them, Deut. 10: 6; "Circumcise your hearts." Jeremiah repeats the injunction, 4: 4. Ezekiel commands the Jews to make them a new heart, 18: 31. In neither of these cases were they required to change their religion: but in the first case it was addressed to at least very moral men. It means then some great moral change. Such a moral change Unitarians deny, as does Job, though good in many respects, furnishes a good illustration of this sentiment, as it proceeds on such principles, that in opposition to the Hebrew text it would destroy nearly every trace of the distinguishing, spiritual feelings of the new born soul. I speak this advisedly, after having compared it throughout with the original. The influence of the Unitarian faith in relation to these feelings is such as will not meet the demand for spirituality and heart-felt religion inculcated in the Old Testament.

21. Would embracing Unitarianism increase the Jews' reverence of the Bible? Can any instance be produced of the Rabbinical Jews rejecting whole books as altogether unimpaired? or of such adulteration and perversion of scripture as the Improved Version? The only thing ever known among Jews which appears to be the least degree like setting aside whole books, is in terminating Daniel a secondary prophet, instead of one of the first class; but yet they grant he is inspired. That the Jews never intentionally altered any part or word of scripture, is now confessed by the most learned critics. But Unitarians are continually claiming new readings; and even imagination is freely employed to invent them, that a pinching text may be nullified. The New Version, and Belsham's writings, furnish abundant evidence of the truth of this assertion.

If the Jews exhibited precisely such respect for the Scriptures, as appears in German Rationalists, in Freistley's and Belsham's writings; in the conversion of some private Unitarians, and in the sermons of some of their preachers in this country, I do not perceive how the Editor of the Register would have reason to say, "The only part of the labor (i.e. of the missionaries) from which we have any hope, is the circulation of the Scriptures." With such respect for the Bible, the Scriptures would never convince the Jews that they are wrong, and that Christianity is true; for they could make the Bible deny or assert any sentiment they pleased. This would be still more manifest, if we take into consideration the sort of candor used by Unitarians in discussing texts which settle the point of controversy. If this is too harsh, let Unitarians produce arguments against Christianity from the Jewish Rabbinists, though galled by the ill usage of nominal Christian nations persevered in for centuries, which will in any wise manifest a greater want of candor than the several interpretations of Socinus, or Priestley, or Wakefield, on the passage "before Abraham was I am," or such as those referred to in the 11th Dissertation of Magee on the Atonement, and Wardlaw's 6th Discourse, &c. These authors make it abundantly appear that Unitarians are satisfied, when by racking and screwing a text, the obvious meaning of which supports orthodox views, they can show a bare possibility that, perhaps, it may mean something else. If the Jews said, "as Messiah is to be triumphant, therefore he cannot be a suffering Messiah," would they any more reject whole classes of texts than Unitarians do when they reason thus? "Because the Scriptures say that Christ is a man; therefore all the texts which apparently declare he is God, or he is omniscient, &c. cannot mean so." Unitarians are challenged to produce if they can, a single Jew converted to Christianity who entertained a similar sort of respect for the Bible, or developed the same traits of candor in discovering its doctrines.

The reverence of the Jews for the Bible, when loosened from tradition, is infinitely preferable; and affords some true ground of hope that they will be converted.

A Christian Jew, originally affected solely by the Bible, is constrained thus distinctly to deliver his sentiments on this subject. A SON OF JACOB. [Remainder next week.]

For the Boston Recorder.

LETTER TO GOVERNOR LINCOLN.
To his Excellency, LEVI LINCOLN, Governor of the Commonwealth of Massachusetts.

Respected Sir,—We have read with the attention which becomes peaceful and dutiful subjects, your Proclamation for a day of Fasting, Humiliation and Prayer, on the 9th of the ensuing April, and cheerfully assure you of our intention to observe that day in a serious and devout manner—agreeing to your recommendation—But, Sir, will you excuse us for an expression of our surprise and grief at the omission of one omission in the Proclamation which we deem of a serious nature. We mean the omission of the name of CHRIST. Do you not wish, Sir, that when we offer our supplications to the Throne of infinite grace for your Excellency, and the government of this Commonwealth, and for our beloved Country, we should offer them in the name of Christ? Do you not believe that he

is "the way the truth and the life;" and that "no man cometh to the Father but by him?" That "we have redemption through his blood, even the forgiveness of sins;" that he is "the mediator between God and man?" That "there is none other name given under Heaven among men whereby we must be saved?" Will it excite your surprise, as our civil Father, to be told that your children are astonished to see a religious official document issuing from the hands of a Christian Ruler, without so much as the mention of "that name which is above every name," that name in which the Pilgrims trusted and were delivered. Shall not our grief be assuaged and our hearts comforted by the hope that this omission was an oversight, altogether unintentional, and that you will still encourage us your children to worship our Creator, Preserver and Benefactor, through a Mediator; and will not lay upon us an obligation to approach to the throne of infinite Majesty and Purity, and Justice, without an advocate, in our own sinful names, to implore infinite blessings on your soul and the souls of your fellow citizens? Be assured, Sir, of our affectionate remembrance, and grateful acknowledgment, of the many civil blessings which we enjoy, through the wisdom and integrity of your Excellency's administration, and of our cordial desire to appear at the polls on the ensuing election and cast our votes for your Excellency's continuance in office, without any scruples of conscience.

We remain your Excellency's most dutiful and affectionate children—

THE SONS OF THE PILGRIMS.

March 6, 1829.

THE SABBATH.

From the Spirit of the Pilgrims.

REVIEW of a Report of the Committee, to whom was referred the several petitions on the subject of Mails on the Sabbath, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee. [Continued.]

We are aware it has been said, that if the government should cease to transport the mail, private expresses would be hastened through the land, and that a greater encroachment would be made upon the Sabbath, than is now made; so that even if it is a sin to keep up commercial business on the Sabbath, it is much cheaper, on the whole, to have the government sin for the people, than to have the people sin for themselves. But by the same authority we have been told, and we believe it, that it is not the business of the national government to sustain by positive legislation, either the religiosity or the morality of the nation. It is wholly a political institution. If other men will sin if the government do not sin for them, that is not the fault of the government, and does not expose the people to punishment on their account; and before the government undertake to economize in wickedness for the people, we think the constitution ought to be revised, & an article inserted giving this power. Until this is done, all we ask of Congress is not to impede our efforts to maintain the sanctity of the Sabbath; and by the laws of the states, and Sabbath schools, and such other efforts as the honorable gentleman kindly recommends to us, we will endeavor to "persuade," not "coerce," our countrymen into a unanimous opinion that it is best, for time and for eternity, to remember the Sabbath day, & keep it holy.

We cannot but admire the admirable dexterity with which the honorable gentleman touches and demolishes, as with magic wand, all his own formidable objections to granting the petitions. "It cannot be done! Impossible! Jew and Gentile would justly revolt at the odious impartiality. Should there be only half a thousand Jews, we must violate the Sabbath of twelve millions of Christians, to evince our consistency and impartiality."—How ceasing to violate the Christian Sabbath should alleviate the conscience of the Jew, whose Sabbath will be violated at any rate, we cannot perceive; but so it must be, until the petitioners are disposed of; and then, having escaped from these rocks and quicksands to a smooth and open sea, lo! all at once, there is not the least difficulty in stopping the mail on the first day of the week, if it be only expedient. If a few dollars can be saved to the nation by stopping the mail, why then it can be done; for 'tis the opinion of the Committee that the subject should be regarded simply as a question of expediency, irrespective of its religious bearings. Jew and Christian out of the question, we can grant your petitions without the least difficulty, if it be best. Be it so, then. The petitioners have not asked that Congress will be induced to stop the mail on the Sabbath for every one of the reasons they have urged; nor would the granting of the petitions imply this. Does the decision of a case in favor of counsel on one side imply the legitimacy of all his arguments? If the honorable gentleman had read the petitions extensively, he would have seen, that they rest their argument as much on the inexpediency, as on the immorality, of encroaching upon the Sabbath, by the transportation of the mails. Indeed, if the transportation of the mail is not a work of necessity, the evidence of its inexpediency is irresistible. The best acquainted with muscular strength, admit that, whatever seeming gain may be the result of uninterrupted toil, it is more than balanced by the waning powers, and shortened date of animal activity; and the general law of animal mechanism will, with infallible certainty, cut short the date and the results of human exertion. So far then as national prosperity depends on muscular and mental vigor, six days will produce a greater income than seven; with cheering rest, and higher health, and better spirits, and social enjoyment, and religious privileges, and peace of conscience, and hopes of heaven. But were the earnings of the Sabbath clear gain, it is too soon to exult, until the sickness and premature mortality occasioned by incessant toil are estimated—the quarrels and law suits, the intemperance and improvidence, the neglect of moral culture in the family, and the pecculation and wasteful prodigality which attend the latter end of national dissoluteness. How certainly will all these sacrilegious earnings be swallowed up, and with them double their amount of honest gains, in the vortex of dissipation, which the violation of the Sabbath will not fail to create; for nothing is so improvident and wasteful as vice. Besides, if the transportation of the mail is not lawful, as a work of necessity, it is criminal, and a great national sin; and whoever contended with his Maker and prospered? Does he not hold at his disposal all the sources of national prosperity, and all the engines of national chastisement? At what instant he speaks, pestilence and war, blast and mildew, may invade us; the wisdom of the wise may perish; infatuation fall on our counsels; and the flames of a furious civil war burst out in the nation. Until we are independent of God, it is madness to trample on his institutions.

But we are told that no great encroachment is made on the Sabbath, and no great evil inflicted, by the transportation of the mail. This is the opinion of the honorable Committee, unsupported by any competent testimony, and in opposition to the express testimony of the thousands of all classes in society, of all religious denominations, and from all parts of the land, who express their deep sense of the great evil which is done to the cause of religion and morality, by the transportation of the mail, and the opening of the post offices. Nor are facts in the case wanting which justify their belief. There are twenty-six thousand men employed on the Sabbath, in superintending the transportation and opening of the mail; many of whom are subjected to the entire loss, and many more to the partial loss, of the privileges of public worship. Those who travel in the mail stages, and those detained from worship for their accommodation, constitute an equal number, who are deprived of the rest and benign influences of the Sabbath. And probably three times the same number of children and servants are in this way denied the instruction and government which their parents and masters are bound to give them on the Sabbath, and abandoned to their own way, under the powerful influence of a bad example. And is all this—trifles? But to this must be added the influence of the multitude of minds, tossed by restless anxieties, and unobscured by the influence of religious instruction, in consequence of the tide of worldly care and business which the mail of every Sabbath throws upon them. And to conscience we appeal, whether to these entire classes the mail does not counteract and destroy nearly the whole moral influence of the Sabbath day. When political intelligence or letters on business are expected or received, how many thousands absent themselves from the house of God wholly; or with what vacant, vexed, and wandering minds, do they attend? Does not the seed fall among thorns, and the cares of this world, and the deceitfulness of riches, and the lust of other things, spring up and choke the word? Can the Sabbath exert its benign influence on those, for time or for eternity, through whose minds and hearts the Sabbath mail pours along, without intermission, the turbid stream of worldly care, and on whom it imposes, in some form, and to a great extent, the tax of secular labor? How can the Sabbath be kept, when the entire secular business of the nation is pressed every Sabbath upon the attention of those who are concerned in it? Most of these persons, too, are parents and masters, whose children and servants are again unobscured with that moral supervision which God has provided for them, and left to grow up in darkness, or to borrow light from other altars than their own. In this wide spread diversion of mind and heart, and this neglect of religious and domestic duties, a small evil? Millions are injured by it, and gradually, but certainly, the moral power of the Sabbath will be destroyed by it.

But as yet we have not named the influence of Sabbath mails and post offices, which is most comprehensively disastrous. We mean the high countenance and sanction, which the example of the government affords, to an entire national sequestration of the Sabbath. Until the mails stretched their long lines of travel through the nation, public sentiment and law, in many parts of the land, kept back the immoralities of impatient worldliness. But this single practice of running the mail, and opening the post offices on the Sabbath, has been like the letting out of waters,—first the breach—next the stream—and then the yawning breach—till all mounds and landmarks have nearly disappeared before the universal inundation. The laws of the States relative to the Sabbath have become a dead letter, and public sentiment, paralyzed by familiarity, and faint-hearted, has not been heard amid the foam and roar of the surrounding flood; until the precipice at length to which we are hastening appears, and a panic of fear has flashed through the land, while all instinctively lay hold on the Sabbath as the anchor of their hopes. And yet the Committee tell them, while the cataraact roars, and cord after cord of the cable is cut, that no harm is done—that it is good economy, and that Congress, for conscience sake, and the love of liberty and convenience, cannot stop!

In our more particular animadversions on the Report, we regret that truth and equity should require us to say, that the petitioners are misapprehended, and though we trust unintentionally, yet really and grossly misrepresented. Both the language and the argument of the Report imply, that the petitioners have requested Congress to legislate over the citizens of the nation, to prohibit the violation and enforce the observance of the Sabbath, by the penalties of law. And the reply is, "it would interfere with the rights of the Jews; oblige Congress to turn expositors of the ten commandments, and settle by legislation a theological controversy; would be like the Jewishocracy, to enforce religious observances; introduce religious coercion in our civil institutions; innovate upon the religious rights of the citizens; incorporate the observance of a holy day in our land; and we might as well provide edifices and support the ministry;—that there is no way to avoid these evils, but to regard Congress as a civil institution, wholly destitute of religious authority; and that our constitution regards no other power than that of persuasion for enforcing religious observances."

By all this variety of phraseology and argument, are the petitioners held up to odium before the nation, as having petitioned Congress to compel the people of the United States, by law, to observe the first day of the week. Those who approve of the Report understand thus, and seek to turn upon the petitioners the odium of such a request. But have the petitioners made any such request? Never! We challenge the honorable gentleman who presented the Report to produce a single petition from the multitude, which asks that Congress will by law compel the people of the United States to observe the first day of the week as the Sabbath, or to observe any day. We admit, and the petitioners well knew, that Congress have no power to do this, not because it would imply an exposition of the moral law, or the settlement of a religious controversy; but the Sabbath, with many other subjects of legislation, is reserved to the States, as independent republics; while to Congress is confided such matters of general policy, domestic and foreign, as result from the relations of the States to one another and to the government, and from our national character and relations. Congress have no more authority to prohibit and punish theft and adultery, than Sabbath breaking; and property of the citizens of the United States, except it be on the high seas, than to protect the Sabbath; no more right to build court-houses and jails, and appoint courts and sheriffs for the different counties, than to build temples and support ministers. On all these subjects, it is the province of the States to legislate; and on all these subjects the States have legislated from their colonial infancy to this day, without dreaming of any of the horrible consequences portrayed in the Report, and without encroachment on the conscience either of Sabbatharians or Jew, who have been permitted to be fully persuaded in their own minds, and rest on which day of the seven they pleased.

Will it then be demanded, what have the petitioners prayed for? Self-respect and public justice required the Committee to have ascertained this, before with such needless haste and injurious misrepresentation they made their Report. The petitioners ask that Congress will cause its own agents of the post office department, over whom it possesses the entire power of legislation, to pay the same respect to the Sabbath, which Congress itself, by its adjournment, pays to it, and which the rational courts, and other heads of departments, and the custom houses of the nation, pay to it; and they request Congress to do this by legislation, because they have by legislation required and sanctioned the anomaly of disregard to the Sabbath in the post office department.

The Committee are mistaken in saying that Congress have never legislated on this subject. From an early date, the mail has run on the Sabbath on some routes; and repeatedly have Congress, when petitioned on the subject, refused to give directions to the Post Master General to the contrary. And in 1825, a law was enacted, requiring every post master in the land to deliver letters and packages on every day of the week, at all seasonable hours. The refusal to direct the Post Master General to discontinue the transportation of mails on the Sabbath, and this law compelling all the post offices of the nation to be open on the Sabbath, is a legislative confirmation of the practice. So the Post Master General justly considers the subject. "The result of these applications," he says, "has given a sanction to the policy of the department, which I have considered as controlling any discretion the Post Master General might be inclined to exercise on the subject. He cannot act on the moral principle, unless he extend it to every mail in the nation. This would involve a responsibility which no individual can exercise with impunity, and would be in opposition to the implied sanction of the national legislature."

The petitioners ask that Congress will cease to enforce, by law, what they (the petitioners) deem a violation of the Sabbath; that they will give to the Post Master General a legislative sanction for the discontinuance of the Sabbath mails, as unequivocal as that by which they have foreclosed his discretion, and made it his duty to continue them. They ask Congress, by its public agents, to respect the Sabbath in the Post Office department, as it is respected in all other departments of the government. And they are gravely told that Congress cannot expound the ten commandments, cannot settle theological disputes, cannot invade the conscience of the Jew, cannot introduce religious observances into our institutions, cannot coerce the observance of the Sabbath, cannot preclude the discretion of the people to think for themselves, cannot sanction a principle of persecution which has stained almost every page of history; and they might have added with just as much relevancy, and with as little insult to the petitioners, cannot sustain a crusade to rescue the holy sepulchre from infidels, or make a pilgrimage to Mecca in honor of Mahomet, or send an embassy to explore the concavity of the North Pole.

[To be concluded.]

From the Albany Christian Register.

SHORT FAMILY SERMONS.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.—Col. 4, 1.

If the relation between master and servant be one of less affinity than the other domestic relations, it is nevertheless one that involves no inconsiderable amount of reciprocal obligation and responsibility. Hence it is important that each should understand the duties that he owes to the other—and it shall be my object, in this, and a subsequent discourse, to point them out. I address myself first to masters. But here I would premise, that by servants I mean not only slaves or bond-servants, but those that are hired, or taken for service on any terms, or apprentices. What then, are the duties of the master? They are twofold—temporal, and spiritual.

1. Temporal, or those that relate to the body. This class of duties consists

1. In a due provision of food and raiment, unless a condition of their service be that they are to provide for themselves.

2. In a reasonable allotment of labor—not on the one hand, laying upon them burdens grievous to be borne; nor on the other, assigning them so little to do as to cultivate a habit of idleness and thus disqualify them for usefulness in the employment of others.

3. In allowing them seasonable intermissions from labor for the purpose of needful rest.

4. In paying them sufficient wages, or making them an honest and just remuneration for their services. And,

5. In a careful attention to the preservation of their health, and to the means of their recovery when sick.

II. There is a class of spiritual duties also, which masters owe to their servants—duties I mean which they owe to them as immortal beings. These consist

1. In giving them religious instruction. Every master of a family is responsible, in this respect, for all that are under his care, and especially for the children and youth that he has taken under his charge. To them he must act as a parent, and instruct them as he is bound to his own offspring.

Gen. 18—19.

2. In causing them to observe the Sabbath: *In it, thou shalt do no work, thou, nor thy man-servant, nor thy maid-servant.*

3. In taking them to the house of God, and seeing that they pay a respectful attention to the ministry of the word. Gen. 18—19.

4. In assembling them daily with the family for the worship of God. Jer. 10—25.

5. In setting before them a pious example "in all honesty and goodness."

This, reader, is a brief outline of the duties of masters to their domestics, apprentices, &c. And here let me remark, in passing, that where there is no male head of a family, the responsibility devolves upon the mistress of the household. Are you, then, living in the discharge—the careful, the constant, and the conscientious discharge of these duties? Can your servants, your dependants, your clerks, your apprentices, your hired men and maidens, bear witness to your fidelity?

I shall close with suggesting two or three considerations by way of motives on this subject.

1. The welfare of your servants. While they are laboring for your benefit, and you are enjoying the fruits of their labor, ought you not to consult their welfare? Surely I am but urging these duties, when I say to you in the language of my text, "Masters, give unto your servants that which is just and equal."

2. Your own interest demands the faithful discharge of these duties. Be assured it will be found, in general, a sound maxim, that faithful masters will make faithful servants, and, on the other hand, unfaithful masters will make unfaithful servants. He therefore who neglects these duties, neglects his

own interest. Let this subject receive proper attention, and we shall hear less complaints of bad servants.

3. Remember the motive which the apostle exhibits in our text: *knowing that ye also have a master in heaven. Ye are servants yourselves, and as ye hope to find favor with your master, so let your servants find favor with you.* Q.

WILBERFORCE'S "PRACTICAL VIEW."

Never, perhaps, did any volume by a layman, on a religious subject, produce a deeper or more sudden effect. It came upon the whole world of statesmen, and literati and divines, quite by surprise.—"The author had been long known as a public man. His benevolent character had endeared him to the country. His perpetual activity in Parliament, and the just weight attached to his character and talents, had placed him full in the view of the nation. He had been long known to be devout and conscientious in private life; but to what extent his religious principles went, few amongst the public men with whom he daily acted, cared to inform themselves. It was a thing quite unprecedented for a leading Parliamentary speaker to publish any considerable work, much less a work on religion. The moment it appeared, therefore, every one stood astonished. The rank in life, and generosity of the author, naturally led him to place an early copy in the hands of his very extensive circle of acquaintances and friends."

It was thus, at the same moment, read by all the leading persons of the nation. An electric shock could not be more vividly and instantaneously. Every one talked of it, every one was attracted by its eloquence, every one admitted the benevolence, and talents, and sincerity of the writer. It was acknowledged, that, whether good or bad on a few peculiar topics, such an important work had not appeared for a century. [Rev. C. Wilson.]

ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

In the following article we have stated that the demand for Welsh Bibles, excited by the Rev. T. Charles led to the formation of the British and Foreign Bible Society. The following particulars we copy from a brief history of his life and labors, by the Rev. Edward Morgan, recently published in London. N. Y. Obs.

In December of this year, 1802, Mr. C. went as usual every year, to London. On the seventh of that month there was a meeting of the Committee of the Tract Society of which he was a member. The subject [the scarcity of Bibles in Wales] was much on his mind; and on a previous morning while awake in bed, as he told me himself, the idea of having a Bible Society established in London similar to the Tract Society occurred to his mind: and he was so pleased with it, that he instantly arose, dressed himself and went out to consult with some friends on the subject. At the next meeting of the Committee of the Tract Society, Mr. C. opened his plan to them, Mr. Tarn having introduced the subject. A conversation of some length ensued; in the course of which it was suggested by the Rev. J. Hughes, of Battersea, that it would be desirable to extend the plan so as to facilitate a general circulation of the Scriptures. This suggestion was hailed with the approbation of all present. Mr. Hughes was requested to draw up a circular letter, to invite and entreat Christians of every name to join together in a society to send the word of God without note or comment all over the world. The success the undertaking met with is universally known.

This is the brief account, of what Mr. C. had to do with the origin of the Bible Society. If one individual was more instrumental than any other in this glorious work, he was that individual. Being where the scarcity of Bibles existed, witnessing the distress it produced, he was the original spring of the exertions that were made.

The idea of having a Bible Society formed in London to supply the wants of Wales, was the suggestion of Mr. C. Had his plan been adopted, there would have been a Society for the dispersion of the Scriptures in the Principality. The extension of the plan was the suggestion of Mr. Hughes.

CIRCULATING SCHOOLS.

The Rev. T. Charles was a native of South Wales. He took orders in the Establishment, but at an early period of his life connected himself with the Calvinistic Methodists. He was a man of ceaseless industry and expansive benevolence—a warm friend of the London Missionary Society from its origin, and his labors in Wales, where he lived and died, excited that demand for Welsh Bibles, which led to the formation of the British and Foreign Bible Society. The following account is given by himself, of exertions which resulted in incalculable good to the inhabitants of North Wales.—N. Y. Obs.

About thirteen years ago, he says, in a letter to a friend dated August 5, 1798, while travelling through different parts of the country, I found very large districts between the mountains of North Wales, sunk into total ignorance of divine things; few if any could read at all, and no Bibles in their houses. I anxiously began to think how it was possible to remedy such an evil. No practicable plan occurred to my mind, but that of employing a teacher or teachers, as my finances would allow, to teach all freely, that would attend, to read their Bible in their native language, and to instruct them in the first principles of Christianity. By the assistance of a few generous friends, to whom I communicated my thoughts, the plan was set on foot, and succeeded far beyond my expectations. The calls for teachers became numerous. The change in the principles and morals of the people, where the schools had been, was evident. The number of teachers increased at last to twenty. I set up Sabbath and night schools for those whose occupations and poverty prevented them from attending the day school.

Whatever we attempted of this nature succeeded wonderfully, till the whole country was filled with schools of some sort or another; and all were taught at once. The blessed effects were correspondent. A general concern for eternal things was manifested in many large districts. Many hundreds were awakened to a sense of sin, and their need of a Saviour; and are now, I have every reason to believe, his faithful followers. The schools are still carried on; and the effects the same in a greater or less degree. The number of teachers increase or diminish according to my finances. All the income from the chapel I serve, I devote wholly to their support; being supported myself by the industry of my wife. I pay every teacher £12 per annum. They continue half a year or three quarters in a place; and then they are removed to another.

Three quarters of a year are found fully sufficient to teach our children to read their Bibles well in the Welsh language. I visit the schools myself and catechise them publicly. I have the unspeakable satisfaction to see the general aspect of the country most amazingly changed. The wilderness becomes as the rose, and the thirsty land becomes springs of water.

RELIGIOUS INTELLIGENCE.

From the Jour. of Commerce.
MR. KING'S JOURNAL IN GREECE.
(Continued from our last.)

Saturday, Aug. 9, 1828.—Went with Judge W. and Mr. S. to Damala, which is on the main land, and about two hours' ride from over against Poros. It was anciently called Trizen; and is the place to which, at the time of the invasion of Xerxes, the Athenians sent their wives and children, who were received with the greatest kindness, enjoyed peculiar privileges, and the children were educated at the public expense. It was here, I am told, that in the month of April, 1827, the National Assembly met to elect a president, and to draw up the articles of the constitution—Capo d'Istria was elected.

Damala is a small place. There is one monastery a little above the village, with only two monks. In the village are two priests. I conversed with them both, and both expressed a desire to have the New Testament in modern Greek. There is one school consisting of thirteen scholars, from 9 or 10 to 15 years of age. The teacher receives for his services, one piastre (six cents and two thirds) per month, from each scholar, and the promise of a loaf of bread, which he says they do not regularly give him.

In the afternoon visited Nicophorus Pamboukes, the teacher of the Elencic school, who called on me the 1st of the month. He says the scholars are obliged to write off Homer and other classics, for want of books. He again expressed to me his joy, that I had come to assist the people, and to teach them the true religion of the Gospel, of which, he observed, they are very ignorant.

While with him, he showed me a letter, which he had written, and which I sent in the evening to Judge W. Mr. S. and myself.

(Here follows a translation of the letter by Mr. King, which is full of expressions of gratitude for the kindness of the friends of Greece in America.)

Sunday, Aug. 10.—Though suffering from pain in my jaw, (in consequence of having had several teeth extracted at New York,) and felt much debility, I went with Nicophorus Pamboukes, and a Greek physician, to visit the poor and sick strangers, who live over against Poros, on the main land. It is only about four minutes' distance. I took with me four New Testaments, two of which were for two priests, who had desired me to send them the Gospel. Soon after I had passed over, the two priests came and received the New Testaments with much apparent joy, and a third came and begged for another, which I gave to him.

The fourth I opened, and began to read it, & make remarks to the people who stood around me. In a few minutes, forty or fifty persons collected, and in collecting, made good deal of noise; but on asking their attention, they almost instantly became silent, and I again opened the New Testament, and spoke from these words, "Blessed are they who hunger and thirst after righteousness."

After having spoken twenty or thirty minutes, I went to another place, where I found several persons sitting under a fig tree. In a few minutes six, or seven persons assembled under and around the tree, and I begged their attention, and spoke to them from Matthew 11, 28; "Come unto me, all ye that are weary and heavy laden, and I will give you rest." &c.

They were all poor and distressed, and many of them ill of fevers. Several priests were present. I spoke to them about half an hour, on the importance of looking to Christ for consolation in the midst of our trials and sufferings; to him, who bore our infirmities, and who suffered for our transgressions; of having patience in tribulations, and not to murmur as did the Israelites in the desert, when they wanted food and water; of repentance towards God, whose hand is to be recognized in all our calamities; of having the fear of God, and the love of Christ in our hearts, and of avoiding every thing evil; of not sinning in any manner, in order to gain subsistence; of looking constantly for aid to Him who is able to grant it; of continuing steadfast in prayer to God, through Christ; of keeping in view the shortness of time, and, of course, our trials; and of looking upwards towards heaven, and considering that as our home, our country, and our resting place.

If tears would have relieved them, I could have wept freely, as I spoke to this interesting group of sufferers, who had need of strong consolation. All listened with great attention, and when I had finished my address, all seemed by their looks to approve of what I had said. Some of the priests expressed their warmest approbation.

There are collected here, as in a village, about two hundred families, and I should say, at least a thousand persons who live in little huts or cabins, resembling those described by the Rev. Mr. Stewart, in the Sandwich Islands, who are destitute of almost every comfort of life, and almost every thing needful to preserve their existence. Out of one or two thousand, I should judge that there were three or four hundred ill, most of them of fevers. Here I saw the aged and helpless female lying on the ground, pining away with hunger and disease. Here I saw the pale and sickly infant, sucking fever from the breast of its languishing distressed mother, who could no longer provide for her own wants! Here I saw young men and maidens, feeble and suffering, clothed with only one tattered garment, which had been patched and sewed, till it seemed to be nothing but a collection of shreds! Here I saw parents, ill themselves, casting looks of sorrow upon their children, who sat and lay around them on the ground, meagre and pale. In almost every cabin, I found one or two ill, and in some, several.

But of all the objects of pity, which I saw, one in particular deserves notice. It was a poor female, of about twenty-five or thirty years of age, lying upon a little coarse blanket spread upon the ground, and a small blanket elevated two feet or two and a half above her, to shield her from the rays of the sun. The blanket on which she lay, seemed to be too short to stretch herself upon, and the only garment she had on, which consisted of patches sewn together, was very much tattered. Her husband had been slain by the Turks, and two little children could no longer behold the wretchedness of their mother, for their eyes had been closed in death.

In this situation she was laboring under a burning fever, which, together with grief and anguish, had caused her mind to wander. This I did not perceive, till I called to her, and said, "Sister, look for consolation to Him, who like you, had not where to lay his head!" At these words, she raised her head, looked at me with a degree of wildness, which indicated the commencement of a delirium, and then stretched out her hands towards me in manner of supplication for help!

What heart would not be affected, what eye would not weep at such a scene!!!

Thus I spent the forenoon, going about among the sick and wretched, endeavouring to point them to Him who, though rich, became poor for our sakes, and gave his life that we might live. It was to me a season of great interest. I blessed God that he had permitted me to stand on Missionary ground, and to speak to such poor, suffering creatures, in the name of Christ.

Being reminded by the intense heat of the sun, which caused a pain in my head, that I ought not to remain any longer, if I wished to be of any use hereafter to these suffering poor, I returned to my lodgings, and gave in few words a description of what I had seen, to Judge W., who proposed that we should send for Mr. Stuyvesant and Dr. B., to consult if something could not be done immediately for the relief of some of the most wretched. We wish, however, if possible, not to commence distri-

bution at present, because the moment we commence, the whole poor population will rush upon us. Besides, we wish, as far as may be practicable, to act in concert with the President, and there is, also, other and more extensive misery to be relieved, which we have not yet seen.

At five in the afternoon, I went again with Dr. B. to see some of the poor. During this second visit, a Priest came to me, from the Bishop of Damala, saying, that the Bishop had desired him to beg of me five or six New Testaments, to distribute among the Priests in his diocese.

As the Bishop lived near by, I called to see him, and he observed to me, that he wished the New Testaments for the object above-mentioned, as many of the Priests were unlearned, and he wished them to be acquainted with the Gospel, so that they might be able to teach the people. "The Gospel," he remarked, "is the foundation of our faith."

Monday, August 11.—Went to Egina. Here, from want of time, I must conclude the extracts from my journal. I have made them hastily, and have not reviewed what I have written; and should you find any errors, I beg you will correct them, or excuse them.

My situation at Poros, and at Egina, has been, in many respects unfavourable, either for writing or thinking. Hot weather, a small room, with others constantly with me, questions, conversation, frequent interruptions by calls, occasional debility, pain in my teeth, several sleepless nights from a host of vermin, removing from one place to another, sometimes without a table to write on, or a chair to sit in, some little anxiety about the right distribution of the cargo, visiting the poor, visiting schools, forming acquaintances, learning the situation of the country, the disposition of the Priests and of the people, forming plans for future operations—all these things have left me but little time in which I felt that I could write to my friends.

I had been here only a few days, before the President arrived in one of the French packets, stating, that I had come out to Greece for the purpose of establishing schools; for the expense of which, the Ladies of your city had subscribed sufficient money. I told the President, that I wished it were so, but that if they had subscribed sufficient for the establishment of schools in Greece, it was done after I came away, or without my knowledge.

As the Ladies of New-York have now the reputation of having done this, I think it would be very well for them to subscribe enough for the establishment of one large school at Athens, or at Egina. There is not the least obstacle in the way of my establishing the school, if I had the means; and a few hundred dollars, I fancy, would suffice. The moment Athens is free, I intend to go there to reside. It is now in the hands of the Turks.

It is now the moment, and perhaps the only favorable moment, that may for a long time be presented, to do something for Greece. The most important thing to be done first, is the establishment of Lancasterian schools, both for males and females;—and two or three schools of a high order. With this, the Bible must be distributed. If something is not done soon, Greece will be lost. The floods of iniquity have been opened and kept open by the war, the influx of foreigners, and other causes; and the barrier erected against vice by a religion whose superstructure, though resting on a good foundation, is made up of wood, hay and stubble, is not sufficient to resist the mighty torrents which are now rolling in upon this country.

But that which I have often stated in America, I would now say again, that whatever Greece may be as to her present character, she is ready to receive and employ the two means, and I may perhaps say the only means, which God ever blessed to the civilization and happiness of a nation—the light of the Gospel and the light of science. Such an interesting field for labor was seldom, if ever, opened before the Christian and the philanthropist, as that which Greece now presents.

From the Vermont Chronicle.

SANDWICH ISLANDS.

MR. TRACY.—I have just received a letter from the Rev. E. C. Clark, dated Honolulu, Oahu, Oct. 18, 1828.—The Rev. Mr. Tracy was then just embarking for America, in quest of health. "In this," says Mr. Clark, "they have the approbation of all the members of the mission, and Mr. Bishop's eldest daughter, a free Christian public. It is exceedingly trying to our feelings to remain; but we certainly cannot urge them to remain, in the certain prospect of speedy death." The Capt. of the whale ship Enterprise, a vessel with very good accommodations for passengers, very generously offered Mr. Tracy and his family, and Mr. Bishop's eldest daughter, a free passage to America, so far as he was concerned. This captain with nearly all his officers, and a part of the crew, are considered pious; having been blessed with a revival of religion while at sea.

The natives at Hawaii, Mr. Tracy's station, had been visited with a season of refreshing from the presence of the Lord, and were extremely loth to part with the missionaries of his mercy. Kapiolani, the chief woman in the place, accompanied them to Oahu, and earnestly entreated the missionaries there to pity and help them; for, said she, "We have no teachers, no one to preach to us the precious word of God." Mr. Tracy speaks of her as a very superior woman, a mother in Israel; and says "could you have heard her entreaties, and seen the efforts she made to remove all objections to our going, you would have panted to be a missionary." Mr. Tracy, Mr. W. M. Tracy, and two more missionaries, will be immediately needed to supply the wants of the present stations. Many new stations might be occupied with every prospect of success. Pray the Lord of the harvest to send forth more laborers.

The influence of foreigners continued to be a great barrier to the missionaries. What a burning shame, that there should go forth from Christian countries to offend the servants of Jesus, and to corrupt the heathens, in the ends of the earth, with an exhibition of all that is vile in conversation and conduct! The young king is still spoken of as a wayward boy, occasionally attending to instruction, but on the whole getting into direct opposition to the missionaries. Mr. Tracy further and further from all that is good. "But," says my correspondent, "we feel no special concern about it, except on his own account. Such is the nature of the government that he can do but very little without the concurrence of the principal chiefs, which he probably will never have, in any measure, opposed to the mission." Most of the high chiefs are the warm friends of the missionaries. The young princes are decidedly and actively pious.

The two Catholic priests with their companions, who went out to these Islands from France, prove to be mere private adventurers, and are doing but little to propagate religion. Our brethren do not anticipate much evil from them; "for if they withhold the scriptures from the people, they will rank them at once with unbelievers; and if they give them the scriptures, they will overthrow their own cause."

Mr. Clark continues to preach one sermon every Sabbath to such of the foreigners as are willing to attend public worship; and in five months had so far advanced in the study of the native language, as to have composed and preached one sermon to the islanders, in their own tongue.—He had been visited with affliction, the death of an infant son. The general prospects of the mission were still encouraging. A cloud big with mercy seemed to overspread these islands; and, watered by its kindly distillation, extensive fields were growing verdant; while here and there, a spot more favored than the rest blossomed like the rose, and is rich with trees of righteousness, already clustering with fruit which brings glory to God.

Yours, S. MCKEN.

BUENOS AYRES.

Extract from a letter of the Rev. Wm. Torrey, a Missionary of the Board, in South America, dated Buenos Ayres, Nov. 30th, 1828.

The Report of the General Assembly I read with much interest, and hope their extended missionary arrangement will be the means of great good both in North and South America. The arrangement in regard to furnishing this country with the Scriptures, which is making in Philadelphia, was also exceedingly gratifying, so far as its general principles are concerned. I cannot gather from the data within my reach sufficient information to judge of the wisdom of their more specific arrangements. If I may judge from some remarks in their address, and from the speeches of the Rev. Mr. Allen in London, on the subject, I should doubt whether they are fully aware of the difficulties in the way, and the magnitude of the work. The providing of Bibles and sending them here and distributing them by Agents in the different towns and villages, so that all that wish, may

buy, is but a part of the work. In thousands of cases, the people are so ignorant that there is such a book in the world, and in other thousands the desire to possess it, must be excited, before it can be gratified. The idea that the destitute millions in this country, are hungering for the bread of life, and that the great work to be done, is to put it within their reach, is a delusion, and should be abandoned. For rhetorical purposes in a public speech, cannot safely come into the deliberations of a Society or Committee who are to act on the subject. Such a Society should have constantly present the truth, that though a few cases will occur in traversing the country of readers and anxiety to possess it, yet there are exceptions to the general rule, and that it is not to be mistaken on account of the prominence they have in the reports of Agents for the rule itself. The mass of the people, probably more than nineteen twentieths of them, are dead in ignorance and indifference on the subject, and consequently the most important parts of an Agent's duties would be to awaken interest and attention upon the subject of the Bible. To do this, he must be well acquainted with the language and with the habits and manners of the people, and the peculiar difficulties to be encountered. With this object in view, a tract has been prepared on the subject, and forwarded to the London Society for publication, containing a popular discussion of some of the most common arguments and objections I had met with in my intercourse among the people. I make not these remarks for the purpose of discouragement, there is no ground for that; but to prevent the formation of expectations which cannot be realized, and would end in disappointment. I am anxious also to know whether the Philadelphia Society will publish their own books with the Apocrypha, or purchase from the Am. Society. In the latter case additional obstacles will be in their way as the practical question will be many cases, whether the people shall have the Bible after the canon of the Roman church, or not have it at all.

There is perhaps scarcely a field in the world where more depends on the direct blessing of God on the means employed than this; all the influence of custom and respectability, which in many parts of our own country go to sustain the institutions of the gospel, here go in precisely the opposite direction. Hardly any thing short of the sanctifying grace of God, can keep alive the little religious interest there is among us, and on this grace alone we depend for any increase of interest. I have been spoken sometimes of our pecuniary wants and we have felt grateful for the aid of this description which we have received, yet we would deeply feel, and wish our Christian friends at home to feel also, that what we should most seriously desire is, that our friends at home should be so blessed that God would bless his word, bless his ordinances and raise up to himself a people here to his praise.—Philad.

BIBLE CLASSES IN ENGLAND.

On account of the frequent inquiries, which have been made in England respecting American Bible Classes, the London Congregational Magazine has published copious extracts from a paper sent to the Rev. Justin Edwards, of this subject, and has also inserted the "Key" to the Rev. Mr. Wilbur's Reference Bible, which "contains (say the Editors) a useful series of questions, and will further elucidate the operation of a system, appears to have been eminently blessed in the advancement of true piety among the natives of the United States."

In the same Magazine we observe a department, with the title of *The American Monthly Record*, in which will appear "a fair report of the number and present state of the various religious denominations, Theological Seminaries and Christian Societies, which exist throughout the Union, tonight will send a summary of the progress of religion among them as will be acceptable to every Christian mind."—The *Monthly Record*, for January, contains, as a preparative to future details, a brief sketch of the Constitution and present state of the leading religious sects in this country, including a particular account of the number of their ministers, churches and communicants, and concludes with the following extract from Cooper's *Notions of the Americans*, a work recently published.—

"You may be inclined to ask, if such a competition does not lead to strife and ill-hood? Just the contrary. Each party is anxious to gain the ascendancy, and to do this he manifests the practice of the doctrine he teaches; and that, I apprehend, so far as Christianity is concerned, is clarity and forbearance. At all events, great apparent good will and cordiality generally exists among the clergy of the different sects. The people of this country manifest great respect and esteem for the religious opinions of every nation I know, and I believe it is simply because they are obliged to depend solely on themselves for their comfort and security."

The partiality of our countrymen has led him, in the above paragraph, to say what is a *priori* reasoner might say, what existing religious parties fully authorize. An excellent hint, however, is furnished in the extract, which, if improved, would present a scene of holy emulation, from which the church would come forth "fair as the moon, clear as the sun and terrible as an army with banners." [Philadelphia.]

NEWS FROM THE CHOCTAW.

The Pandect contains an extract of a letter from the Rev. Cyrus Byington to Mr. Kemper, dated at Aikihuna, Dec. 28, 1828. Mr. B. mentions particulars of a narrow escape he had had from a mortification, which had commenced in one of his fingers in consequence of a deep cut. He had set out to see the nearest physician, at the distance of 60 miles, but was obliged to stop at the end of 25. He was much better when he wrote, but the sore was still a bad one. Mr. B. states, that when he was sick his brethren held a four days' meeting for the benefit of the Choctaws. David Folson, the chief, took an active part, and there was a number of inquirers.

One man who had never heard the gospel before, was much affected, by a wake all Saturday night, and on the morning went to Folson, and told him his feelings, who related them to the missionaries. When the meeting closed, the man wept, went home to his family and talked to his friends, who did all they could to persuade him to "throw away" what he had learned, but he has had his conversion. He has changed his name; and his heart goes after it and after God, and how can I throw away the gospel? He remained at home some days, called his family together, talked to them till he wept, and then started off for Folson's to hear more.

One man named Sampson. His father's family is one of our most interesting families. His father and a brother were, as I am told, much affected. One of his sisters sat on the anxious seat, and is a very interesting young woman. While the anxious were seated, old Tumpanchua was requested to tell them how he had found mercy. So he related to them, in a very simple manner, what he had experienced. He told them when he first heard the gospel "he thought of it, and tried to pray; but his heart got into a knot." &c. At the meeting he was asked some questions; among others whether his heart was ever cold, and felt unwilling to pray. He replied, "I am rejoiced, I am not now getting into a knot, but my heart is now as free as a bird, I love to pray. I pray in the morning and at noon—I pray at night; and if I wake up I pray then, and when I am in the field at work and sit down to rest I pray—and I am happy." And from all I know of him, I do think he told the truth. Since he returned, he has had his conversion. He has changed his name; and his heart goes after it and after God, and how can I throw away the gospel? He remained at home some days, called his family together, talked to them till he wept, and then started off for Folson's to hear more.

EASTON, MD.

A missionary of the General Assembly's Board writes to the president from Easton, under date of Feb. 21, for a report. He says, "If I could present to your view this moral desolation, the thousands of immortal souls who are here perishing for lack of knowledge, the anxiety and eagerness with which the word of life is received—the sacrifices which have been made, and the incense of prayer for what Christ has done for perishing sinners—if you could visit the places where we sometimes have to meet—old school houses with scarcely a sound pane of glass, and see the poor people standing around me until I have been almost overcome by cold, and then no longer address them—you would be able to see the work of the Spirit of God, and send to others, that bread of life for which they are perishing."

For some time after my arrival in Easton, I preached in the Court-house, but the Levy Court, a short time since, refused to use the Court-house as a place of worship. In the mean time we have rented the principal hall-room, which is the only place of sufficient dimensions that could be obtained; we have it seated with benches from an old building, and have hung from the ceiling a massive oak desk of a Universalist for a pulpit; thus we are at this point of my field comfortably situated, and our room well crowded and having obtained this vantage ground from the adversary, we take courage and go on, believing that we have the presence of the Master with us to sanctify the place, the work, and the people. I mention these things, dear sir, not through a spirit of vain boasting, for God forbid that I should glory in any thing save in the cross of Christ, but to show you and the Board, the deep interest which is taken in the spiritual food which you send to this people.

Annual Fasts will be held, in Massachusetts, April 8th; in Vermont, April 8th; in New Hampshire, April 21st; in Connecticut, April 17th; in Maine, April 9th.

BOSTON RECORDER.

THURSDAY, MARCH 26, 1829.

EDUCATION IN GREECE.

Greece, which is now considered as emancipated from the Turkish yoke, is exciting much attention as a field of beneficial operations. That people are prepared to doubt, to welcome to some extent the Missionaries of the cross, especially from Americans who have been their friends in distress; and we have abundant evidence that the way is wide open for introduction of schools, the press, and all that is connected with education and the diffusion of knowledge. If we mistake not, it is a field of which our countrymen will soon take possession. The plans of the American Board in reference to sending them the gospel, will probably await the results of Mr. Anderson's investigations, who is gone on a special tour of survey in the Mediterranean. We perceive, however, that the idea of imparting immediately the light of literature and science, is taken up at New Haven, and that a proposal for organizing a Society to supply the means and take the direction has been laid before the public. We have heard it intimated that the Rev. Mr. Brewer, late Missionary of the Am. Board in the Mediterranean, will probably be employed in that service.—His acquaintance with the people and with all that belongs to the subject, must render the appointment peculiarly proper; and we should imagine the whole project, wisely conducted, will become a favorite one in the American churches. The New Haven gentlemen propose that the Society have its origin and its centre at New York. Be it so; New England will be willing and ready to co-operate. "The chief object" of the New Haven plan, is "to prepare native teachers of schools. For this purpose it is proposed to establish in Greece a central high school, to be conducted by two or three well-educated men from this country, associated with some learned Greeks, whose assistance it is hoped may be obtained at a reasonable rate."

Our readers will perceive how warmly Mr. King appeals to his countrymen on this subject, and what strong evidence he has had among that people, in not a few instances of a thirst for knowledge. Count Capo d'Istria has expressed in strong terms his desire for such assistance; and there is no country to which he looks for it with so much confidence, as to the United States. The testimonies of Dr. Howe, Mr. Brewer, Mr. Harley and others, have also been frequent and explicit. To these we will add the appeal of the Rev. Mr. Fisk. More than three years ago, after speaking of their ignorance and vice, and the scarcity of the sacred Scriptures that prevailed, made such statements as the following: "The Greeks offer many excellent materials to be wrought upon; powerful intellect, lively imagination, zeal, energy, enterprise, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are; and all these traits of character brought into action by the idea that the present is the period of their national regeneration." "The present is the time for a mission to Greece. The nation is roused. The elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years, might now be effected at once." "Americans should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth, except the English."

There is no time to be lost. It is even now too late. And if, in the language of the Christian Spectator, "we would spread the truth through Syria and Asia Minor, if we would rekindle the fire of spiritual worship at Jerusalem, what missionaries so efficient as missionaries from emancipated, renovated Greece. There are Greek churches and Greek monasteries in all those countries; and as the New-Englander, whithersoever the spirit of enterprise has carried him, feels his heart torn towards the hill country of the pilgrims, so every votary of the Greek church will look to Greece with proud affection. *Ubi libertas, ibi patria.*"

Let us win the affection of Greece then, by timely kindness; let us clothe and instruct her orphans, let us plant there the schools which are so earnestly implored, let us do it now, and we may hope that when our missionaries go there, they will find ready access to the hearts of an intelligent and not ungrateful nation."

Where liberty dwells, there is my country.

REVIVAL ASSOCIATION.

The New-York Observer, of January 24th, contains a letter from Washington City, proposing that during the present season, an association be organized under that name, either at Washington, Philadelphia or New-York, to consist of clergymen and laymen experienced in revivals from different parts of the country. The object appears to be to reduce the practical part of revivals to a system. Several exercises are proposed which might engage the attention of such a meeting. Without going into a detail of farther particulars mentioned by the writer, and without making at present any direct objections to his plan, we are constrained to express our doubts, whether it is possible, in the utmost of revival, to adopt any rule of procedure, which will be applicable to all places and circumstances. If it is not, system is out of the question. We also very much doubt whether a public discussion of the revival question would at present be productive of good. Such a discussion, if the professed friends of revivals from different parts of the country were included in the association, would be unavoidable. We yet remember, with painful emotions, the Lebanon Convention.—*Chr. Jour. at Utica.*

HOME MISSIONS.

The Executive Committee of the American Home Missionary Society have issued a circular respecting a union between that Society and the Board of Missions of the General Assembly of the Presbyterian Church. The Executive Committee of the Board of Missions of the General Assembly, have issued a circular, disapproving of the measures taken in this affair, by the Executive Committee of the A. H. M. S., and dissenting from the proposed terms of union. The Union Christian Journal says— "A proposition has also been made by Mr. Peters to change the W. D. M. Society from its present form of organization into an agency of the H. M. Society in New-York." The same paper says respecting both these proposals, "The changes they contemplate cannot, in our view, be considered desirable, and ought not to be attempted, unless the advantages they propose to secure, are so obvious as to command nearly the unanimous assent and approbation of the friends of the missionary cause. A division among brethren engaged in this work of benevolence is highly to be deprecated. It would be a division of a most painful, not to say alarming, character."

Respecting these proceedings of the Home Missionary Society we would only remark, that we regret such a torch of dissension should be thrown into the General Assembly, without a prospect of very great advantages to the cause of religion as the result of the proposed amalgamation. Since the above paragraph was in type, we saw by the last Philadelphia that the Executive Committee at New-York have abandoned their project of a union, at least for the present; and that they complain of the Assembly's Committee for publishing the circular, which they had intended only as a communication to gentlemen immediately concerned, with a view to obtain their opinions on the subject.

UNITARIAN PREACHERS.

A gentleman recently in this city had occasion, several weeks ago, to spend a Sabbath in New York, and at the request of a friend he attended one of the Unitarian churches. The preacher's text was in Proverbs 13, 2, "That the soul be without knowledge, it is not good." He discoursed on the advantages of education, showing how knowledge delivered people from superstitious fears, and saved them from the impositions of such characters as "quack doctors, cancer-curers, wart-killers," &c. When the gentleman above referred to came to this city, he was invited by a friend to attend meeting in one of the Unitarian churches here. When the preacher (not the same which he had heard in New York) arose to commence his sermon, he was surprised to hear him announce the same text which he had heard in New York; and still more surprised to hear him in the same sermon, "quack doctors, cancer-curers, wart-killers," and all verbiage of literature, so far as he could judge.

Without commenting here on the sublime topics of illustration which it appears are pressed on the attention of Unitarians in our great cities, you will allow me just to inquire, whether these two gentlemen, in the mean time, had exchanged notes; or whether they had copied from one another's printed sermon; or whether their thoughts, and words, and what other way the facts above stated (for facts they are) can be accounted for.

MISTAKE.—I noticed in a late Unitarian Register, that Mr. Sibley from the Theological School in Cambridge, had received a unanimous call from the inhabitants of Stow, to become their minister.—This was very commendable. Unitarians have been active in the speedy settlement of Mr. S. contrary to the wishes of many highly respectable individuals, who desired further opportunity of ascertaining his sentiments, before they invited him to settle. It is thought that not more than two thirds of the town were in favor of giving him a call, though the minority had no opportunity to express their views by a vote, as the Moderator omitted calling for the negative.

For the Boston Recorder.
THE EXECUTIVE COMMITTEE OF THE AMERICAN TEMPERANCE SOCIETY, deeming it important that a publication should be commenced under the patronage of the Society, and for the promotion of its particular objects, issue the following Prospectus of a weekly Paper, to be entitled, "THE JOURNAL OF HUMANITY."

And Herald of the American Temperance Society.
Our nation is making the only experiment which has ever been made on an extensive scale, whether civil freedom and equal rights can be permanently enjoyed, under a form of government strictly republican. It is an experiment of an expressible interest to the cause of humanity, and of a joyful and fearful aspect, according to the light in which it is contemplated. When we compare the civil, social, and religious state of our country with that of other nations, we find many things which would lead us to regard the great experiment we are making in a cheering light. On the other hand, when we cast our eyes over the land, and survey the state of our country, we cannot but have fearful forebodings as to the result. For all judgments are rendered by the public and all reflecting men are united in the opinion, that the public can be preserved and become permanent, only by the intelligence and virtue of its citizens. This truth is recorded on the monuments and cheering beacon lights, which have risen with a fair and cheering light, and which have been eclipsed, or sunk forever in total darkness. The causes of such a catastrophe have always been found in the corruption and moral degradation of the people.

Every enlightened Christian, and every man of sober consideration, who is acquainted with the state of our country, must look for great and fatal evils at some future period, unless a check can be given to some of the vices which are spreading so widely among our citizens.

Should we specify one particular vice, which seems to be the most prevalent, and the most dangerous, and most ruinous to the bodies and souls of men; we should say, it is INTemperance.

The prevalence of this vice is very evident from general observation, and from the enormous quantity of spirituous liquors, actually consumed within these United States, which is computed from the best authorities, to be not less than fifty six millions of gallons a year. Foreigners, who have visited our shores, have been witnesses of the prodigious amount of wine, and have returned to the old world, and published, to our disgrace, that we are a nation of drunkards. Though this statement is indeed exaggerated and injurious, yet it does not exist in fact, and there is much ground for a very reprehensible imputation against our national character.

This wide-spread intemperance in an evil of a most threatening nature, and opens very gloomy prospects before us. It is, in itself, a deadly enemy to the happiness of society. What is said of the tongue, may truly be said of the liquor; "It sets on fire the course of nature, it kindles anger, revenge, ambition, envy, sensuality, and all the passions of men are inflamed by strong drink. Private feuds and contests, duelling and murder, are not the only evils which it has produced. Its effects have been seen in our publications, in our courts of justice, in our halls of legislation, in our churches; and must we say it is—no, pulpits too. This vice has prevailed all ranks, spanning neither station, age, nor sex. It has shown itself in the man of high intellectual culture, of polished manners, of graceful and winning deportment. Even the female character has not uniformly been its victim. And from the higher ranks it has descended through all classes, down to the lowest scavenger of our streets, and the inmates of the dwellings of poverty.

Who needs to be told that intemperance is ruinous to the health and content of individuals, and to the peace and prosperity of families? And that it brings eternal ruin upon the soul, is evident from the declaration of eternal truth, that "drunkards shall not inherit the kingdom of God."

It is then an inquiry, in which every well wisher to his country must feel a deep interest, whether there is any remedy for this detestable vice. Shall the importation and distillation of spirituous liquor be prohibited by law? Or shall duties to such an amount be laid upon it, as will render it impracticable for common people to procure it? Or, shall we resort to other means, by which, in practice, it would undoubtedly fail of success, and might prove very mischievous. The remedy, and the only effectual remedy is to be found in the reason, the moral sense, and the piety of the community. Of this Executive Committee and the Agents of the AMERICAN TEMPERANCE SOCIETY have from the beginning been fully persuaded. And all the efforts which they have made, efforts which have been crowned with unexpected and animating success, have consisted in earnest, affectionate appeals to the understanding, conscience, and piety of their fellow-citizens.

In pursuance of the same measures for accomplishing the great object of the Society, and in conformity with the wishes of great multitudes in different and distant parts of the country, the Executive Committee have at length concluded to publish a weekly paper, which will be published at New-York, and will be sent to the friends of the cause, presented at the head of this Prospectus.

THE JOURNAL OF HUMANITY is intended to be a vehicle of intelligence respecting all the Temperance Societies in our country. It will lay before the public the plans, and methods of operation, adopted by the Parent Society, and by other Societies, and will contain communications of a general utility, on the subject of temperance, and Reviews of well written books and pamphlets relative to the subject of intemperance.

It will also pay particular attention to the subject of pauperism and of prison discipline. In short, this Journal will make the public acquainted with all the means of public education, and adapted to promote the success of the cause of humanity.

This Paper will not only oppose intemperance in the use of spirituous liquors, and in all its other forms, but will also suppress all kindred vices. As its title imports, it is a journal of humanity, and its object is to be the last sense; to alleviate the sufferings and woes of man, and to promote his domestic, social, and civil welfare.

It is proper to say explicitly, that neither religious or political controversy is any part of the object of the Journal. Whatever religious principles are introduced, will be by others, and will be carried out by the Christian Missionary and such as will meet the approbation of all who fear God and reverence the sacred Scriptures.

This Journal will contain summary accounts of interesting events in the moral, religious, and political world, as well as notices of the progress of the cause of humanity, and especially in the education of children and youth

RELIGIOUS SUMMARY.

Revivals.—We understand that a revival commenced last October, in the First Baptist Church, under the Pastoral care of Rev. Augustus B. Collins. The number of converts is from fifty to sixty. Thirty-two have recently been added to the church. The revival appears to be still advancing.—*Conn. Obs.*

Revival in Albany, N. Y.—A letter from Albany, recently received in this city, states that a very interesting revival is in progress in the Rev. Mr. Kirk's congregation in that city. About forty are supposed to be in the enjoyment of Christian hope.

Revivals.—The Baptist Register mentions revivals in Victory, N. Y. and in Lisle, Broome county.

Board of Education. of the Presbyterian Church. Five persons have engaged \$100 each for ten years, provided 50 pledges in all be obtained, for educating young people for the ministry. The Board have appointed an Executive Committee, who are to manage the future operations of the Board under their direction. This committee consists of Ezra Stiles Ely, Alex. Henry, Wm. M. Engles, John Stille and John M. Mullin. The Board have also resolved to invite the Rev. J. J. Janeway, D. D. to become General Agent, and Mr. Nicholas Murray, Assistant. This arrangement looks like taking up the business of educating ministers in earnest. Dr. Janeway has very recently returned from Philadelphia to Pittsburgh, and become a professor in the Western Theological Seminary.

Western Theological Seminary.—Mr. Thomas Patterson, of Bethany Congregation, has endowed a scholarship in the Seminary, by a donation of \$2000. Mr. Joseph Patterson has announced his intention to increase his subscription to \$1250.

Washington County, Me.—Two important institutions have lately been formed in this remote eastern part of Maine. A Conference of Churches was formed at Eastport on the 15th ult., by a meeting in which every Congregational Church in the County, and several in Coosue, took part. The object of the meeting was to hold the General Conference of Maine Congregational churches, delegates to that meeting were appointed, to whom the clerks of churches are requested to send accounts of the state of the churches.—On the 5th inst. a County Society for the promotion of Temperance was formed at East Machias, the principle of entire abstinence, it is to have meetings in a year, during court terms, at one of which is to be a public abstinence. This is believed to be the first County Society in the State for that object.—*Mir. Abr.*

Baptist Triennial Convention.—The meeting of this body will take place in the meeting house of the Fifth Baptist Church, in this city, on Wednesday, the 29th of April.—The sermon in the evening to be preached by DANIEL SHARP, of Boston.—*Philadelphia Star.*

Temperance.—A correspondent asks, "Why would it not be a good thing to insert an article in the Chronicle regarding that in every town in this state, where nothing considerable has yet been done in favor of Temperance, the matter should be taken up and acted on, next Fast Day. If the Executive officers of our State Society would take the matter in hand, seasonably, and efficiently, it would be just the thing. Much I am confident might be done."

Mr. Nettleton's Letter on Intemperance.—The Richmond Visitor and Telegraph says, Mr. Nettleton, who has been for a considerable time in Virginia, remarked to Rev. J. Smith, of Stratford, "that every man of deep and earnest convictions, in his view, the truth and importance of the sentiments expressed in this letter."

Forces of Truth.—A respectable man in the town of N. H. who entertained doubts respecting the supreme truth of Christianity, has, of late, become convinced of the truth of that important doctrine, by reading the tract entitled, More than one hundred Scriptural and Incontrovertible Arguments for believing in the supreme Divinity of our Lord and Saviour Jesus Christ.—*N. H. Obs.*

Progress of Reform.—We have the pleasure of recording another on the list of daily morning papers that are never prepared by Sunday labor. The following notice appeared in the New York Morning Herald of Saturday last:—"Our advertising friends are requested to hand in those advertisements intended for publication early, on Saturday, as no labor is done in our office Sunday."

The Bengal Chronicle mentions the death of Bishop Hoar. He is eulogized as a gentleman of amiable and excellent character, of polished manners, of deep and wide acquirements as a scholar, and of unwearied assiduity in the discharge of his clerical functions. He has soon followed his predecessors, Middleton and Heber, to the grave.

Judge Hooker, of Springfield, Mass. died on the 7th inst. aged 69. He was among the oldest and most active members of the American Board for Foreign Missions; but we notice his death more particularly, to say (what is not less to his praise) that he continued, to the close of his life, a humble teacher of a class in the Sabbath School.

The Episcopal Watchman, the second volume of which is just completed, has been conducted by Professor Doane and Mr. William Crosswell. They now retire, and resign the charge to "a Presbyterial and pious, talents and zeal, with pledges of assistance from the same sources as heretofore, and including some additional and valuable names in its circle of contributors." It is a weekly religious paper, published at Hartford in quarto form.

A church was constituted in the vicinity of Walsburg's Mills, Paris, Me., on Wednesday, the 11th inst. to be denominated the "Baptist Church in Paris and Woodstock."

The Rev. Henry Ware, Jr. is appointed by the Corporation of Harvard College Professor of Pulpit Eloquence and the Natural Laws of the Theological School at Cambridge. This is a new professorship, for the maintenance of which funds have recently been raised by subscription, under the care of the directors of the Theological School.—*Dial. Ade.*

NOTICE.—The Executive Committee of the Massachusetts Misionary Society, will hold their Quarterly meeting on Wednesday, April 15th, at 3 o'clock, P. M., at the "Huntington Committee Room." R. S. STORRS, Sec'y.

SECULAR SUMMARY.

Portugal.—On the 1st of Feb. Lisbon was in a very unsettled state, a revolution being every day expected. It was believed that Don Pedro would send a squadron to blockade the port of Lisbon, and the Portuguese fleet would join them as they had received no pay for six months. Several crews of those lying in the Tagus, had mutinied, and afterwards been sent to prison. Press gangs and armed police were continually parading the streets.

Lord Cochrane, on his resignation, relinquished £20,000 of the sum which the Greeks had engaged to pay for his services, on the condition that he might retain the title of Grand Admiral of Greece.

At a meeting of the creditors of Stephenson, the Bankers, to estimate their losses, several gentlemen had their pockets picked in the room, and a thief took Mr. Montague's list of the creditors' deposits, which was lying on the table.

The sum of 200,000 francs has been subscribed in Paris, in the beginning of January, for an Asylum for beggars.

A law has been made in Canton, condemning those who open shops to sell opium, to death by strangling. Those who are caught smoking, to be exposed two months with wooden collars about their necks, after which they are to be sent to the territories and given to the soldiers as slaves.

It is said that Lord Combermere is to return from India in October next; and Lieutenant General the Earl of Dalhousie will sail in July, to take the chief command.

The Bengal Chronicle announces the death of Sir Charles Chambers, one of the Judges of the Supreme Court at Bombay.

Thanksgiving at Gibraltar.—The 16th of January was observed as a day of public Thanksgiving, at that place, in consequence of the restoration of health.

Buenos Ayres.—Col. Dorrego has been executed by the military usurper Lavalle, whose conduct is represented as highly arbitrary. Lavalle, after this execution, sets down and cooly writes to his Excellency Diaz Velez, that Dorrego has just been shot by his order, and that history will judge whether he deserved to die! A pledge had been given to our Charge, Mr. Forbes, and the British Charge, that Dorrego should not be shot.

The Brazilians have in part evacuated Montevideo; the custom house and post office are given up to the new authorities, and Señor Meli appointed Provisional Governor, left Buenos Ayres on the 15th December, to assume the duties of his appointment.

It was reported at Rio Janeiro that the routed forces of the late Ex-Governor Dorrego, had collected in various parts, and committed some outrages; and that the convention in Santa Fe, when they heard of the change effected in the Government of Buenos Ayres, had authorized the Governor of Santa Fe to assist in re-establishing order if necessary.

Proposals have been issued for publishing a weekly newspaper in the town of Nacogdoches, state of Coahuila and Texas, to be called the Mexican Advocate. It is to be printed in English and Spanish, and "as there is a regular mail between the city of Mexico, and Nacogdoches, it will be able to furnish intelligence from the interior of the Mexican States, sooner than it can be received by way of Vera Cruz and New Orleans."

Mr. Owen, of New-Lanark, and New Harmony &c., has arrived at Jamaica, on his way to Mexico, to treat with that government respecting the transfer of his "communitarian" establishments to the Texas.

The Governor General of Cuba has issued a proclamation, offering a reward of \$500 for the capture of the pirate schooner, which captured the Attentive, of this port, all or two thirds of her crew; \$2000 for the schooner alone, and \$250 for each and every one of her crew.—The American fitted out a vessel to pursue the pirates, but the government would not permit it to sail without security for the good behavior of the crew. This was probably a prudent measure; as the crew consisted of transient men who might themselves become pirates.

More Trouble in Canada.—Says a York, U. C. date of Jan. 26th.—A heated discussion took place on Thursday last, upon an address to His Excellency to remit the sentence passed upon the editor of the Canadian Freeman, imprisoned for an alleged libel. The address was carried by a majority of 34. His Excellency, having informed the House that he would not comply with its request, a resolution was proposed and unanimously carried, to suggest all proceedings until the answer was taken into consideration.

Canada.—The Provincial Parliament of Lower Canada, after a long session, on the 14th inst. was prorogued to the 22d April. Seventy-two acts were passed, and a number referred for His Majesty's pleasure. The Militia and Agriculture were lost. The bill for a Marine Hospital at Quebec, for which \$1,000,000 had been voted, was also lost.

The Morning Herald, of Upper Canada, contains the particulars of a serious accident, to a party, consisting of Mrs. Starkweather and niece, of Niagara, Lieut. Morris of the U. S. army, and two boatmen, who were forced into the lake by the ice, in attempting to cross from Fort Niagara to the Canadian side. An attempt was given, and the boat, by a person who conveyed a rope to the sufferers, by leaping from cake to cake, as the boats could not be used.—They were in the water three hours, and several persons suffered from the intense cold.

DOMESTIC.

From Washington.—The Vice President having retired from the Chair a few days since, Gen. Samuel Smith, of Maryland, has been elected President of the Senate pro tem. A great number of appointments in the army have been made, as well as in the civil department.

Account is received from Washington that the Senate has confirmed the treaty between the United States and the Emperor of Brazil.—*Phila. N. Gaz.*

The Senate of the United States adjourned on the 18th inst. No additional nominations were received from the President. Yesterday the Message of the late President transmitting the instructions to the Panama Mission was restored from the executive journal to the legislative—but a motion to print the papers was lost.

Navy Agents. under the new administration: Miles King, of Norfolk, John P. Henry, of Savannah, John T. Robertson, Matthew Harvey, for Portsmouth, George Harrison, for Philadelphia, James Riddle, for New Castle, Isaac Phillips, of Baltimore.

James Sampson is appointed to be Superintendent of the Cumberland Road, in Ohio.

President Jackson has issued a Proclamation, announcing the ratification of the commercial treaty concluded last year between the U. States and Prussia.

The Philadelphia National Gazette of Monday says, "an account is received from Washington that the Senate has confirmed the treaty between the United States and the Emperor of Brazil."

Gov. Van Buren, of New York, has resigned that office, and gone to Washington as Secretary of State. Lt. Gov. Tross succeeds him in the gubernatorial chair, for one year and ten months out of two years.

Post Office Department.—On Mr. McLean's retiring from the General Post Office, the clerks in a body presented him an affectionate farewell address. In his reply he says: "Within less than six years, there has been an addition of more than one-third to the mail establishment of the country—half a million annually, has been added to the revenue of the Department. It is still rapidly advancing, and only requires the same unflinching effort six years to come that has been used for six years past, to give it a still greater elevation. Knowing your ability and faithfulness, I hope to see your labors attended with as much success in the future as in the time past."

Lottery Act.—The new law in this Commonwealth against lotteries, provides that no person shall exhibit any sign, symbol, or other emblematic representation of a lottery, or indicates in any way where lottery tickets may be purchased or received, on penalty of not less than thirty, nor more than one hundred dollars. Any citizen of the Commonwealth is authorized to prosecute any transgressor, and to receive half the fine. In case of non-payment on conviction, the offender is to be imprisoned not less than thirty days nor more than one year.

Paupers.—The Pauper act passed at the recent session of our legislature, provides that a letter sent by mail post, paid, from the overseer of the poor in one town to the overseers in another town, giving notice respecting paupers, shall be considered legal notice from and after the time it is received in the office of the town to which it is directed. It also gives to overseers of the poor, the same authority which heretofore was vested in the justices of the peace, to remove paupers from one town to another, and to erect a house or houses for the reception of their poor at their joint expense.

Education.—The additional act passed at the late session of the General Court to provide for the instruction of youth, makes it optional with any town which contains more than five hundred families to be provided with the Master required by the act to which it is in addition, to benefit all the inhabitants thereof, or to raise and appropriate such sum of money as shall be requisite for the support of all the Teachers required by said act, to be divided among the several School Districts in said town.

Hon. Thomas Longley, of Franklin county, and Hon. Lewis Strong, of Hampshire, decline being candidates for re-election to the Senate at the ensuing election.

Blackstone Canal.—It is gratifying to learn that the late rains and thaws have done no injury to this work. A gentleman who has come down nearly the whole route, informs us that he did not hear of a single injury to the Canal that might not be repaired with a few loads of dirt. The durability of the locks, is undoubted, and the solidity of the embankments exceeds expectation. In fact this first severe test the Canal has been subjected to since its construction, has tended greatly to increase the confidence in its permanency.

Georgia and Tennessee Canal.—The Engineers employed in surveying a route for a Canal from the navigable waters of Tennessee to those of Georgia, have expressed their belief that the measure is not only practicable, but decidedly favorable. The only land to be purchased, necessary in the whole line is about ten miles, as we are informed, for which a railway may be easily provided.

Rail Roads.—A second edition of Jackson's Lecture on Rail Roads was published a few days since, by Mr. Henry Bowen, and we understand that the edition of 4,000 copies is nearly exhausted. This edition is in a small, neat form, and affords at a very moderate price.

Rail Road Association.—On the evening of the 19th inst., at a large and highly respectable meeting of gentlemen in the Supreme Court Room in this city, an association was formed to be called the Massachusetts Rail Road Association. A constitution was adopted and officers chosen. The Hon. H. C. Otis is President; David Sears and Joseph Jenkins, Vice Presidents; N. Hale, Cor. Sec.; R. T. Paine, Rec. Sec.; A. J. Allen, Treas.

A gentleman from Berkshire County is erecting a section of a Railway in Faneuil Hall, and placing a car thereon, with anti-friction wheels. The whole will be completed in a few days, when an exhibition will take place, and probably illustrate lectures will be delivered.—*Puffad.*

Support of the Poor.—The whole expense of supporting the Poor of this town the last year amounted to \$311,39. There are five persons supported at the Poor House.—There is no person supported by the town, who became a town charge in consequence of intemperance in the use of ardent spirits. The united ages of four of the inmates of the house amount to \$46 years—viz. one at 92 years, one at 92, one at 89 and one at 72.—*Northampton Gaz.*

New College.—The Virginia Conference of the Methodist Church has appointed Trustees to their plan of aid others in the establishment of a College within their bounds. The location will be fixed by a meeting, to be held on the 29th of May next.

Cherokees.—The New-Echo Academy, established in the town of that name, is not the National Academy which the government of the nation has long contemplated. The editor of the Phoenix says, such an institution is very much needed; but the nation has no means of supporting it, except the interest of the avails of a reservation expressly devoted to the support of education among the Cherokees. He says the reservation will probably be sold next fall, and he believes that such an appropriation would meet the wish of the nation.

The Comptroller of New York last week made a report to the Assembly, of the appropriations heretofore made by the state for the benefit of Columbia, Union and Hamilton Colleges. Columbia college has received \$86,255; Union College, \$389,260; Hamilton, \$106,800. Besides lands, value not known.

Harrisburg, Pa. Lancasterian School.—In the year ending January 4, 1829, the whole number of children taught in the said school, was three hundred and thirty. A part or all of the expense of 154, was received or expected.

Dr. Cutter has an establishment for insane persons and idiots generally, located at Peppercor, 40 miles from Boston.

The Middlesex Temperance Society met at Saybrook on the 19th inst.; 132 new male members were reported for the last month, making 744 male members of the Association. Also 231 female signers, making 922 in the whole. Thus 1336 individuals within the limits, have come into a mutual agreement to dispense entirely with ardent spirits.

At the Annual Meeting of the Civil Authority of the town of Bethel, held some time since, it was unanimously resolved by them to use no Ardent Spirits upon the occasion.

New Society proposed.—The Editor of the Connecticut Observer, in concurrence with correspondents and friends, suggests the formation of a State Society for the suppression of Intemperance, during the approaching session of the Legislature.

In a township near Hudson, Ohio, a large number of the respectable ladies have subscribed resolutions, as the ground of a Female Association for the promotion of Temperance. They obligate themselves, to abstain from the use of ardent spirits, except when they have reason to believe they would be ordered by a judicious and temperate physician; to endeavor, by all the prudent means in their power, to persuade all over whom they have influence to abstain likewise; and to use their influence to prevent the connexion of their daughters, sisters and friends with those who habitually make use of ardent spirits.

Reform.—A member of Broome-street Church, who was present at the meeting on Sabbath evening to hear Mr. Hewitt's discourse on Temperance, as he was coming out overheard a respectable looking fellow, exclaiming, "Well, I never will sell another drop, if I have to beg my bread."

Y. Observer.

By the late law of Massachusetts respecting taxation, all wild or unimproved lands are to be assessed at 6 per cent on the value, instead of 2 per cent. About one sixth part of the whole sum to be raised is to be assessed on male polls over 16 years; but the poll taxes on any individual, exclusive of highway taxes, may not exceed \$1.50 in a year. Ministers of the gospel are to be taxed by the parishes or societies of which they are settled ministers; they are still exempt from parish taxes in the places where they are settled, but are to pay town and county taxes the same as other citizens.

A meeting was held at the Town Hall in Charleston on Friday evening, to consider the expediency of taking measures for the relief of the colored people of that city, and for the relief of the colored people of that city, and for the relief of the colored people of that city.

Cincinnati.—The Cincinnati Chronicle states, that five hundred houses were erected in that city in 1828.

A lighthouse is to be erected on Block Island, at the eastern extremity of Long Island Sound, and a bell is to be placed on Point Judith, to be rung when a fog prevails there.

Female Poor.—There is a Society in Philadelphia, which purchases muslin and employs poor women in making shirts. During last year, the 5th of its operations, the number of applicants was 990, and the number of shirts made was 18,331. The employment is given in seasons of the greatest pressure, when a better market could not be had from other sources. The directors have been testifying to the faithful and correct behavior of the persons so employed. They also say, "The Asylum for lost children continues to be useful, in affording protection to infant wanderers, and the means of speedily restoring them to their parents, or friends."

House of Reformation for Juvenile Offenders.—At South-Boston.—A committee of both branches of the City Legislature has been appointed to procure an improved law respecting this valuable establishment, so as to bring into one view its objects, discipline, and powers; and so as to render its regulations less intricate and more efficient. The report of a committee of the Common Council, which proposed this measure, bears strong testimony to the "zeal, devotedness, discretion and ability" of Mr. Wells, the Superintendent; and to the "zeal, fidelity, and industry" with which the Board of Directors have discharged, what they believed to be their duties under the existing act, in relation to this subject.

Greek Exile.—There is at present in this city a Greek youth by the name of Joseph Stephani, a native of Arta in Romelia. His father fell in one of the battles with the Turks—his Mother and sisters are in captivity and reduced to the condition of slaves, and he himself an exile upon our own shores and in our own city without money and without friends, cannot fail to excite the sympathies of those who have felt for suffering Greece. Anxious to obtain the means of redeeming his widowed Mother and Sisters, and unwilling to receive any thing for that purpose as a direct donation, he has, with the advice of some who feel interested in his case, conceived that a narrative of his sufferings and of the extent to which he himself has been a spectator should be published in order to enable him, from the profits of the work, to extend relief to his suffering relatives.—*Charleston Obs.*

Red-Jacket, the fallen Indian Chief from the western part of New York, is in this city, and has publicly delivered the story of his life. He is a brave and noble man, and according to the first Universalist Society in Portland, recently deceased, preached 1508 sermons, attended 111 funerals, and solemnized 62 marriages, between the 24th Sept. 1818 and the 28th Feb. 1828.—On this, the Newburyport Herald calls Mr. B. "an industrious clergyman." The average, however, is not so high, and he had but five months of preaching; he performed a funeral a year, or one in a month; and precisely 6 marriages in a year, or one in two months.

Dispatch.—The Chemical works of the Messrs. Henshaw's which were destroyed by fire at South Boston on Monday evening of the 16th inst., were rebuilt and in full operation, before the close of the same week.

A Floating Castle.—The steam boat Uncle Sam, has been built at Newburgh, having 9 boats on board, and accommodations for 300 passengers. It is destined to ply between the falls.

Valuable Cargo.—The ship Lafayette, Capt. Hardie, cleared out of our port yesterday for the Pacific Ocean.—Her cargo consisting principally of Domestic Goods, is valued, we understand, at the large sum of one hundred and sixty thousand dollars.—*See paper.*

Gold.—The Fayetteville, N. C. Observer, of the 12th inst. says, "The gold region in this state is enlarged by new discoveries almost every day. We learn that the precious article has lately been found in several places near Carthage, Moore county, about 40 miles from this town."

Fire.—In Concord, on Monday, the 16th, a new and elegant house, mostly finished, was destroyed by fire. It belonged to Major Samuel Burr, and was burnt down from the shavings while the workmen were at dinner.

Lowell Journal.—On Friday night last, the Jewelry store of Mr. Daniel Lombard, Jr. in Court Street, was on fire; and a large quantity of ware was destroyed before the fire could be extinguished. Mr. L. was insured for the amount of \$10,000, which will probably cover his loss.

The Taunton Reporter says that the dwelling house of Mr. Dean Burd of Berkley was consumed by fire on the night of the 15th inst. Lost estimated at \$4000—supposed to have been the work of an incendiary.

On the night of the 7th inst. the dwelling house of Mr. J. Patchin, of Tioga county, was consumed by fire, and his wife and three of his children perished in the flames! Mr. Patchin, after carrying out two of the little ones and leaving them in the arms of her husband, rushed back to save the other three who slept above stairs. The flames cut off her retreat; piercing cries were heard, and she perished, the victim of maternal affection. The father was without clothing in the morning, and the babes in his arms, and deprived of reason by the sudden and horrible catastrophe.

Y. paper.—A steam boat has been burnt between Augusta and Savannah, loaded with cotton, of which only 10 bales were saved. The steam boat Potomac burnt his boiler on the 15th inst. on the passage from Richmond to Norfolk. Four men were so injured that they all died soon after.

The explosion of Rodgers' Powder Mill, near Newburgh, was tremendous, shaking the village to its foundation. Four men are missing, supposed to have been killed; the mutilated remains of two men have been found scattered through the woods near the mill.

A man was killed at Somerset, Niagara co. N. Y. on the 4th inst. by the bursting of an overcharged gun, loaded in honor of the new President, probably by fellows overcharged with whiskey. Too great a sacrifice on such an occasion.

The Franklin Republican, of the 9th inst. informs us, that the Mail Stage between Belleville and Franklin, was run off the side of the road, about a mile east of Curwensville. There were four passengers in the stage at the time.

A man by the name of John Clark was killed, and Rev. Mr. May, and another passenger whose name is not mentioned, were seriously injured.

Remarkable Preservation.—On the 13th inst. Col. J. Rockwood, of Bellingham, Ms. returning home from Providence, found the water overflowing the road at Whipple's bridge in Cumberland; but attempted to cross with his horse and wagon. In the deepest water, the body of the wagon was lifted from the axle-tree and he was carried down with the current. By great effort he succeeded in grasping a tree, so large that he could only partially interweave his fingers. Men were in sight, and a multitude soon gathered; but no relief could be afforded till they had procured a boat from the distance of some miles. He was annoyed by cakes of ice which threatened to crush him; which he avoided by passing behind the tree, or ascending out of the water, till fatigue and numbness prevented. He was after this much bruised. At the end of two hours, however, he was rescued, at the moment when nature seemed entirely exhausted. The blood below his breast had long ceased to flow; and when it commenced again, the pain was excessive. For some hours his life was in suspense, but he has recovered.

Insurrection in Louisiana.—The first account of the Insurrection in Louisiana, was generally correct, although the number engaged in the revolt was not so great as Capt. R. represented. It was, however, of such magnitude as to create a general alarm in the citizens immediately within the vicinity of the place where the conspirators assembled, about 40 miles distant from New Orleans, up the Coast. Two of the ringleaders have been hung.

The New Jersey Manufacturing and Banking Company at Hoboken has stopped payment. The bills sold in Wall-street, at 77 1/2 cents on the dollar.—*Gazette.*

Stephen Sisson, the fraudulent banker from London, was arrested near Savannah and brought by a vessel to New York, where he has been examined and imprisoned. Great excitement prevails at New York, from a prevalent opinion that he was seized and held without legal authority; and the British consul in that city is considered as implicated in the transaction. It is believed that Lloyd, the companion and former clerk of Stephenson, has been seen in Baltimore.

From Savannah.—We learn from Savannah papers of the 12th inst. received last night, that the abduction of Stephenson had created a great excitement in that city. As soon as the circumstance was known, a whole boat, with proper officers, and twelve armed men, was despatched in pursuit of the pirate, to bring him back; but the pursuit was fruitless. Lloyd had returned to Savannah, and on his information three of the individuals who arrested Stephenson had been apprehended, and two of them bound over in heavy penalties to answer to the charge at the Superior Court in May next. Subsequently, a writ of Habeas Corpus was issued in their favor, returnable at 12 o'clock on the 12th inst. An application has been made to the Governor of Georgia, to demand S. from the Governor of New-York, should he be brought there. It is also stated that Stephenson, on his arrival at Savannah, reported himself to the Secretary of State at Washington, and took counsel, by whose advice he has since acted.—*N. Y. M. Cour.*

It seems that the gang who apprehended Mr. Stephenson in Savannah have been glad to escape from New-York with whole skins, instead of the reward of \$1,500 in this country and £1000 in England, whither it was their design to have taken him.

The Benjamin, Vt. Times says, the third wife who has been killed by the ill treatment of her husband, the past year, died last week. It is intimated that intemperance was the moving cause.

At New York, a few days since, a German Baker accused himself of setting fire to a house, when he was drunk. It is said he had effected insurance at the Eagle Office on his property to the amount of \$200—which the office had refused to pay on account of his intemperance.

Eight prisoners lately escaped from the Baltimore county jail, by sawing away the bars of a window.

The Cherokee Phoenix states, that a Cherokee family had been robbed by white people, eight miles from Carroll county; and that the poor Cherokee has no redress in the courts of Georgia, because no Indian is admitted there either as a witness or a party.

We learn that the rogue who was recently committed to goal in Dedham, for store-breaking in Quincy, succeeded in escaping from prison on Tuesday night, in company with another villain. The latter was re-taken, but the former had at the last accounts eluded the vigilance of his pursuers.

The brig New Priscilla, of Salem, Capt. Hart, is reported to have fallen into the hands of pirates, on her voyage from Charleston to Havana. It is feared that the whole crew were murdered. There had not been a U. S. vessel of war at Havana for four months.

Capt. Latham, of the Sarah, who left Havana on the 2d inst. confirms the accounts of the pirates upon the brig Attentive and New Priscilla, but can give no additional particulars. A vessel which arrived at Havana, about the 15th inst. reported having seen the brig Columbia at anchor near Key Sal Bank, with clothes strewn on deck, and her sails flying in the wind. It was supposed she had been in the hands of pirates. A pilot boat sch. called the Patriot, was carried into Havana, by the Fr. Gun's sch. Skipjack. The sch. had arrived on the coast with 200 slaves, and had landed all but one before she was taken.

The Sarah, on her outward passage, was chased 12 hours by a piratical sch.—*N. Y. Mer. Adc.*

MARRIAGES.

In this city, Mr. Russell Hallet, to Miss Sarah A. M. Shaw; Mr. Luther Harris, to Miss Mary Bowker; Dr. J. Greely Stephenson, to Martha Ann, eldest daughter of the late Thomas Curtis, Esq.; Mr. H. Chickering to Miss Ann M. Akbarian.

In Charlestown, Mr. Simon Holden, of Woburn, to Miss Sarah H. Terl.—In Reading, Mr. Samuel Pratt, to Miss Dorcas Daum; Mr. Baker Pratt, to Miss Eliza Richardson.—In E. Cambridge, Mr. William Leighton, to Miss Nancy Needham.—In Wrentham by Rev. Mr. Fisk Rev. Wm. Harlow, of Canton, to Miss Caroline Parker.—In Woburn, Mr. Jeremiah Bancroft, of Reading, to Miss Olive Heer.—In Salem, Mr. Edmund Kemp, to Mrs. Elizabeth Davis, both of this city.—In Northampton, to Mrs. Messer, of Orwell, Vt. to Miss Almira C. Bates.—In Norton, Mr. Joseph W. Cross, of East Bridgewater, to Miss Mary Jane, eldest daughter of Thomas Danforth, Esq.—In Haverhill, Mr. Charles Chapin, Jr. to Miss Jane T. daughter of Peleg Sprague.—In Sandwich, Mr. Freeman Nickerson, to Miss Mary Ann Ellis.

In Chelsea, Vt. Hiram Bliss, M. D. of Vershire, to Miss Polly Hale.

In Clinton, N. Y. Rev. James Abel, of Oswego, to Miss Laura G. Bogue.

DEATHS.

In this city, William C. Bancroft, aged 16; Mrs. Elizabeth Cordis, 77; Ann Hayden, 21; William Johnson, 31; Capt. John Scott, 56; Mrs. Jerusha Alley, wife of Mr. Richard A. 37; Mrs. Hannah Ladd Scott, by the Fr. Gun's sch. Skipjack. The sch. had arrived on the coast with 200 slaves, and had landed all but one before she was taken.

In Charlestown, Timothy Thompson, 31; Mrs. Catharine Woods, 60.—In Dorchester, Mr. Harry Smith, a native of Aberdeen, Scotland, 67.—In Brighton, Mr. Jonathan Lyman, 42.—In Roxbury, Mr. Thomas Kington, 43.—In Brookline, Miss Mary Jackson, daughter of the Mr. Jonathan J. 38.—In Salem, Mr. Clement Seaver, 66.—In Beverly, on the 18th inst. Dea. John Low, 74.—In East

